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LORD MAHAVIRA.

BY

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(*Continued from page 182*)

WE have already referred to Gosala.* He met Mahavira in the second year of the latter's preparatory period at Nalanda near Rajgriha, and having become his disciple † towards the end of the same year, lived with him for six years and then after a quarrel deserted him. Dr. Jacobi perceives the traces of the influence which Gosala exerted over Mahavira during the period of companionship in the system which the latter gave to the world. 'With regard to the rules of conduct,' says he 'the collective evidence obtainable is such as to amount nearly to prove that Mahavira borrowed the more rigid rules from Gosala.' He then began to wander about alone and after two years at last settled down in Sravasti, where he founded a new order of ascetics called Ajivakas. This order of ascetics, during the life-time of its founder, and for some centuries after him, was

* For the life and teachings of Gosala see Dr. Hoernle's edition of Uvasagadasas. For his stricture on Mahavira see Dr. Jacobi's S. B. E. Vol. 45, p. 409—414, and for his influence on Mahavira see introduction to S. B. E. Vol. 45. pp. XXIX—XXXII.

† The Lord did not give Gosala, *diksha*, initiation into the life of an ascetic. He followed the Lord of his own accord, after having plucked out his hair. He was not a real disciple. The Svetambara scriptures call him a pseudo-disciple. See Muni Atmaramji's *Tatvanirnayaprasad* p. 560.

very important. The Ajivakas are mentioned on Asoka's inscription on the Delhi pillar (about 234 B. C.) together with Brahmans and Nirgranthas (Jainas). Unlike Mahavira, Gosala denied free will and moral responsibility to man All our acts, according to him are foreordained. They are the results of the natural environments we are placed in. In the 16th year of Gosala's period of teaching, Mahavira visited Sravasti. Here several Ajivakas became followers of the Arhat. Filled with rage and envy at the Lord's success, Gosala began to insult him publicly. His audacity grew so much that he came where Mahavira was staying and began to abuse him grossly. When rebuked by two of his (Mahavira's) disciples for his rude conduct towards his old master, Gosala destroyed them on the spot with his psychic power of destruction. At this time Mahavira reproached him for his inhuman act. Upon this, he shot forth this psychic power of destruction against the Lord Himself, but it harmlessly rebounding from him struck Gosala. He then went mad and died broken-hearted after six months.‡

After these events, Lord Mahavira left Sravasti and at last arrived in the vicinity of Midhyagama, where, soon after his arrival, He got a very severe attack of bilious fever. His condition became so critical that all his disciples were alarmed. But in the end, He recovered from His illness and lived 16 years more to work for His mission The missionary activity of the Lord extended over a period of thirty years during which He worked hard day and night for His self imposed task. In this noble work, as we have already seen. He had the co-operation and countenance of His relative, the Kings of Videha, Magadha and Anga. He travelled all the year round preaching and teaching with His disciples, except during the rainy season, in which period He settled down in one place for four months. In the towns and places which lay in north and south Bihar, He spent almost all the rainy seasons during His spiritual career,

‡ Whether the details given by the Jaina writers about Gosala and his tragic end are truly historical or the result of sect-hatred cannot be ascertained.

though He sometimes made long journeys to Sravasti near the Nepalese frontier in the north, and to the Parasnath hills in the south. He stayed 1 rainy season in Asthikagrama, 3 in Champa and Pristichampa, 12 in Vaishali and Vanigagrama, 14 in Rajgriha and the suburb of Nalanda, 6 in Mithila, 2 in Bhadrika, 1 in Sravasti, 1 in Bajrabhumi among the wild tribes, 1 in Pava. He used to stay one night in a village and five nights in a town. As to His mode of travelling, He always travelled on foot; when He had to cross any river, he took a boat.

The rainy season of the last year of His life, Lord Mahavira passed at Pava * where He took His lodgings in the office of King Hastipala's writers. Here His Nirvana took place 526 B. C. at the age of 72 years. In his last hours, He spoke to those present (we should not omit to mention that Anand and Kamdeva among Sravaks and Sulasa and Revati among Sravikas were very prominent) many words of spiritual advice and comfort. On this occasion, Gautama who was sent by the Master on a mission to convert somebody, was absent. When the Lord had breathed His last, His body was washed with water and wrapped in cloth. It was, then, burnt on a sandal pyre.

On the spot where the body of the blessed Lord was cremated, a stupa was erected. On the day the Lord died, there appeared a great Graha on the sky which Stevenson supposes to have been the same comet that appeared at the time of the battle of Salamis. (480 B. C.) To mark the day of Nirvana of their departed Master the eighteen confederate Kings of Kashi and Koshala, the nine Mallakis and nine Likkhavis (the latter were tributary to Chetaka, King of Vaisali and maternal uncle of Mahavira) met together and instituted an illumination on the day of the new moon: for they said "since

* Pava is a small town situated in the Patna district. In the midst of a tank, there stands a temple which contains two very old foot prints sacred to Mahavira. Can we infer from this that the practice of erecting foot prints to the memory of Tirthankaras is earlier than that of making their statues?

the light of intelligence is gone, let us make an illumination of material matter." *

While Indrabhuti Gautama was returning from his mission, he learnt on his way that the master was dead. His grief knew no bounds. He, however, checked his passion and became a 'perfected saint.' He survived his master twelve years and died at Rajgriha at an advanced age of ninety-two, having lived forty-two years as a monk. Out of the eleven chief disciples of Lord Mahavira, only two, namely, Gautama and Sudharman, outlived him; the rest died during his life-time. Why Sudharman and not Gautama (the eldest disciple) succeeded the Lord is a problem. The supposition of Colebrooke, Stevenson and Cunningham which made Indrabhuti Gautama a rebel disciple of Lord Mahavira and confounded him with Gautama Sakya Muni the reputed founder of Buddhism, is no longer tenable. The Jaina theologians account for this fact in this way. They say that whatever knowledge a Kevalin (a perfected saint) imparts to his disciples, he calls it as the result of his own thinking and not as something heard from the teacher. For this reason Sudharman who was not a perfected saint at the time of Mahavira's demise, succeeded to the headship of the church.

The nirvana or demise of Lord Mahavira was immediately followed by a split in the church caused by Tisya Gupta. The reference to this schism is made by an unfriendly Buddhist writer in an old book of the Singalese canon, the Samagama sutta. "Thus I heard it," says he "once the Venerable one lived in Samagama in the land of the Sakyas. At that time, however certainly the Nigantha Nataputta (Lord Mahavira) had died in Pava. After His death the Niganthas wandered about disunited, separate, quarrelling, fighting, wounding each other with words." Here we have complete confirmation of the statement of the Jaina canon as to the place where Vardhamana entered *Nirvana*, as well as of the statement that a schism occurred immediately after His death (Buhler). Mahavira must have been a great man in his way and an eminent leader among

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* S. B. E. Vol. 22.—Kalpa Sutra.

his contemporaries (Jacobi). Like His great rival Buddha, he must have been an eminently impressive personality (Hoernle). From Buddhist accounts in their canonical works as well as in other books, it may be seen that this rival was a dangerous and influential one and that even in Buddha's time his teaching had spread considerably (Buhler). The followers of Mahavira called Nirgranthas are described in an old Buddhist sutra as "heads of companies of disciples and students, teachers of students, well-known and renowned founders of schools of doctrine, esteemed as good men by the multitude."* (Quoted by Dr. Buhler in his essay on the Jainas.)

Lord Mahavir, like his predecessors, preached the doctrine of Universal love and brotherhood. The object of his church was to lead all persons to salvation and it opened its arms, to quote the words of Dr. Buhler, 'not only to the noble Aryan but also to the low-born sudra and even to the alien, deeply despised in India, the Mlechha.' †

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* The Mahaparinibbana Sutta in S. B. E. Vol. XI. p. 106.

† "In the stereotyped introductions to the sermons of Jina it is always pointed out that they are addressed to the Aryan and non-Aryan. Thus in the *Aupapatika Sutra* § 56, (Leumann) it runs as follows :—*tesim savvesim ariyamanariyanam agilae dhamman aikkhai* "to all these, Aryans and non-Aryans, he taught the law untiringly". In accordance with this principle, conversions of people of low caste, such as gardeners, dyers, etc. are not uncommon even at the present day. Muhammadans too regarded as Mlechha, are still received among the Jaina communities. Some cases of the kind were communicated to me in Ahmedabad in the year 1876, as great triumphs of the Jainas. Tales of the conversion of the emperor Akbar, through the patriarch Hiravijaya (Ind. Antiq. Vol. XI. p. 256), and of the spread of Digambara sect in an island Jainabadri, in the Indian Ocean (Ind. Antiq. Vol. VII, p. 28) and in Arabia, show that the Jainas are familiar with the idea of the conversion of non-Indians. Hiuen Tsiang's note on the appearance of the Nirgrantha or Digambara in Kiapishi (Beal, Siyuki, Vol. I, p. 55), points apparently to the fact that they had, in the north-west at least, spread their missionary activity beyond the borders of India." (Dr. Buhler). Some Jaina scriptures are to be found in Chinese translations. Jainism was taken into Tibet by the patriarch Kamasila in the 8th century (Jaina Itihas series No. 1). Bhadrabahu, the well-known Jaina patriarch, spent several rainy seasons in Nepal. Jainism also spread in Ceylon in

In the Uttaradhyayana sutra, we are told that birth is of no value. ‡ The same sutra says else-where " One does not become a Sramana by the tonsure nor a Brahmana by the sacred symbol *om*, nor a Muni by living in the woods, nor a Tapasa by wearing (clothes of) Kusa-grass and bark. One becomes a Sramana by equanimity, Brahmana by chastity, a Muni by knowledge and a Tapasa by penance. By one's actions one becomes a Brahman, or a Kshattriya, or a Vaisya or a Sudra, (Sec. XXV. 31, 32, 33,) A man of such lofty ideas and catholic views as Mahavira was could not possibly use Sanskrit in his discourses as that language was understood only in the limited circle of the learned priests. Mahavira's object like that of Buddha was to raise the moral and spiritual condition of the non-Brahman community. He therefore addressed the people in their own provincial dialect and

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the early centuries of Christ. The ruins which most probably are of Jaina temples are discovered in Java. Modern Jainas are almost devoid of missionary spirit. The Jaina laity has adopted caste system. Some years ago, when the late Muni Atmaramji asked them to take in their midst some new converts, he met with strong opposition. The Jaina ecclesiastics still receive among them persons from all castes. The Sthanakbasi Jaina monks are doing good work in this direction. It was Muni Atmaramji (a Jaina ecclesiastic) who sent the late Mr. Virchand Raghavaji to preach Jainism in America. The conversion of a Parsi gentleman at the hands of Mr. F K. Lalan is a recent event. Muni Shanti Vijayji, a very learned Jaina monk, is said to have converted some Mohamedans to Jainism but the laity has refused to receive them in caste. Among the Mahomedan converts to Jainism, Jinabuksh who lived and wrote some centuries back is very notable.

‡ Compare also the Sutrakritanga Sutra: 'Now we treat of the ninth kind of committing sins viz., through pride. This is the case, when a man drunk *(as it were)* with pride of caste, family, beauty, piety, knowledge, success, power, intelligence, or any other kind of pride, slights, blames, abuses, reviles, despises somebody else and extoles himself, *(thinking)* 'he is my inferior, I am of better caste or family and possess greater power and other advantages. When he leaves this body and is only accompanied by his Darman, he, without a will of his own, goes forth from womb to womb, from birth to birth, from death to death, from hell to hell. He is cruel, stubborn, fickle and proud. Thereby the bad Karman accrues to him. This is the ninth kind of committing sin, *viz.*, through pride. (17) (Book 2, Lec. 2, Jacobi's translation*)*.

enforced his words by dialogues, parables, fables, reiterations and repetitions. Here is a parable for example. 'Three merchants set out on their travels, each with his capital; one of them gained there much, the second returned with his capital and the third merchant came home after having lost his capital. This parable is taken from common life; learn to apply it to the Law. The capital is human life, the gain is heaven &c. (The Uttaradhyayana * Lec. VII.) In short Lord Mahavira will always occupy a foremost place among the benefactors of humanity. Perhaps he was the first thinker to recognise the many sidedness of truth and to emphasise the necessity of studying it from all standpoints.

JIVA

BY

Harisatya Bhattacharya, M.A., B.L.

(Continued from page 195.)

The Jiva of Eight Kinds.

With reference to the eight attributes of the Soul, it is said to be of eight modes. The eight kinds of the *Karma* also, account for the eight modifications of the Soul.

The eight natural attributes of the soul are as follows. (1) The Soul has 'knowledge' (*Jnana*). (2) It has the power of 'perception' (*Darsana*). (3) It is possessed of 'power' (*Virya*). (4) It is 'minute' (*Sukshmatva*). (5) 'Interpenetrability' (*Avagahana*) is another attribute of Souls. (6) The Soul is 'neither heavy nor light' (*Agurulaghutva*). (7) 'Right Faith' (*Samyaktva*) is an essential attribute of the Jiva. (8) It is also possessed of 'equanimity' (*Avyavadha*). Although, however, these are natural attributes of the soul, they are not always explicit in it because it has been perverted by the dirt of Karma since the beginningless time; these qualities become manifest

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* Dr Jacobi in a foot-note to his translation (S. B. E. Vol. 45) says that this Parable closely corresponds to Matth XXV. 14, Luke XIX. 11. and that this coincidence gives rise to some problems

in the *Siddha* (the perfected Soul). It is thus that (1) the Siddha is possessed of Infinite Knowledge (*Ananta Jnana*); there is nothing in the *Lokakasa* (filled space) or the *Alokakasa* (void space) beyond it which is beyond the cognition of the Siddha. (2) The Infinite power of Perception (*Ananta-Darsana*) is another attribute of the Siddha. (3) The perfected Soul is said to be possessed of Infinite Power (*Ananta-Virya*), as it is never tired of holding in consciousness all the things of the world with their infinite modes. (4) Minuteness (*Sukshmatva*) is an attribute of the Siddha in as much as it can never be an object of sensuous perception. (5) The perfected Soul has no attribute in common with *Pudgala* or matter; hence it is possible for many such Souls to exist in one and the same place; this extra-ordinary attribute of the Soul is called Interpenetrability (*Avagahana*). (6) The Siddha is neither heavy nor light (*Agurulaghu*). (7) Pure Faith (*Samyaktva*) is another attribute of the Siddha. (8) Infinite, interminable and unchangeable joy (*Avyavadha*) inheres in the Perfected Soul.

As said before,—the eight modes (*Prakriti*) of Karma also which are opposed to the nature of the Jiva account for its being regarded as of eight modifications. The eight forms of Karma are :—(1) *Jnanavaraniya*; this envelopes the cognising power of the Soul. (2) *Darsanavaraniya*; this envelopes the natural power of perception. (3) *Mohaniya*; this destroys the pure faith and the right conduct of the Soul. (4) *Antaraya*; this Karma is an obstacle to the Soul's power of gaining (*Labha*). (5) *Vedaniya*; this Karma brings in objects of worldly pleasure and pain. (6) *Gotra*; on account of the inflow of the Gotra-Karma, the Jiva is born in high or low families. (7) *Ayus*; this Karma accounts for the varied ages (periods of living) of the Souls. (8) *Nama*; owing to the inflow of this Karma, the Soul gets the various status (*Gati*) of an infernal being etc., birth (*Jati*) of an one-sensed animal etc.

The Jiva of Nine Kinds.

The Jiva or the Soul involves the nine *Tattvas* (categories) viz., '*Jiva*' '*Ajiva*,' '*Asrava*' '*Bandha*,' '*Samvara*' '*Nirjara*,'

'*Moksha*' '*Punya*' *and Papa.*' In consideration of these nine Tattvas or categories, the Jaina thinkers talk of the nine subdivisions of the Soul.

That which is characterised by its attribute of consciousness, is the Jiva or Soul.

What is other than the Jiva is the Ajiva or Non-soul. It has five modes viz, 'Pudgala,' 'Kala', 'Akasa,' 'Dharma' and 'Adharma' '*Varna*' (colour), '*Gandha*' (smell), '*Rasa*' (taste), and '*Sparsa*' (touch) are the four Gunas or attributes of Pudgala and '*Sabda*' (sound), '*Samsthana*' (form), '*Sukshma*' (minute), '*Sthula*' (gross), '*Bandha*' (unity), '*Tamas*' (darkness), '*chhaya*' (shade), 'Atapa' (heat), *Udyota*' (revealing without being hot) and '*Bheda*' (separateness),—are the various modes or states of Pudgala. 'Kala' or Time itself is inactive; but it is on account of it that things are variously *modified* i.e., (1) do acts of moving from place to place. (2) move from one state to another. (3) and (4) are considered 'great' or 'small' etc., in relation to one another. The mutation of things is due to Time. What reveals all things, is self-revealed and gives space to all substances e.g. Soul etc., is Akasa or space. 'Dharma' is what helps the motion of a soul or a matter,—just as water does that of a moving fish. 'Adharma,' on the contrary, helps a stopping soul or matter in its stoppage, just as ground does a stopping cow.

'Asrava' means a 'door-way' or a 'channel.' The passage through which water finds its way into a tank is called 'Asrava'; in the same way, the principle through which Pudgala flows into the Jiva has been called Asrava in Jaina philosophy. Jiva and Pudgala are mixed up from the beginningless time. Pudgala comes and goes; it is always unstable; and hence the body which is made up of Pudgala is also unstable. Like the Body, the Mind and the Words are always wanting in stability. These unstabilities viz., of the Body, the Mind and the words are called in Jaina philosophy, *Kaya Yoga*' *Mano-Yoga*' and '*Vachana-Yoga*,' respectively. On account of these three forms of the Yoga or Torpor, Karma flows into the soul. 'Yoga' is thus Asrava. The Jainas consider two forms of the Asrava,' called the *Karmasrava* and *Bhavasrava*. The water which comes into the pond through

a channel is also called Asrava; and similarly the Karma which is essentially opposed to the nature of the Jiva and which flows into it through the three channels of the Yoga, is called Karmasrava. The three forms of the Yoga which serve as channels for the in-flow of Karma constitute what has been called Bhavasrava.

Asrava leads to Bandha or Bondage of the soul. On account of Yoga, there is Karmasrava i.e., Karma begins to collect in the soul, bringing about its Bondage. These Karma-Pudgala's inform every *Pradesa* (part) of the soul, operate in accordance with their *Prakriti* (nature) give rise to varied *Anubhaga* (intense or low feelings) and thus persist in their *Sthiti* (stay) in the Soul. Hence the Bandha or Bondage is considered with reference to 'Pradesa,' 'Prakriti,' 'Anubhaga' and 'Sthiti.' It is to be noted that along with the Karmasrava or in-flow of Karma into the Soul, *Kashayas* or Passions make their appearance and as a consequence of that, the Jiva goes straight to the path of its own Bondage, by continuing to take in the Karma-Pudgala; there arise in it '*Mithyatva*' or false faith, '*Asamyama*' or non-restraint, and '*Pramada*' or delusion, and thus the Bondage of the soul becomes complete. Accordingly, Yoga, Kashaya, Mithyatva Asamyama and Pramada are said to be the five-fold causes of the Bandha of a Jiva.

Bondage of the soul consists in its subjection to the Karma. Hence the Soul that wants Salvation must first try to break the Karma-fetters. Ordinarily, it is very difficult to break them off all on a sudden. It is for this reason that the activity of the soul is first directed to the stoppage of the Karma-flow. *Samvara* consists in the stoppage of the Asrava. Samvara prevents the further inflow of Karma. The Jainas maintain that Samvara is effected by *Gupti* (preservation), *Samiti* (carefulness), *Dharma* (piety), *Parishaha-jaya* (suffering of privations), *Tapaschana* (penance), *Anupreksha* (contemplation of the unsatisfactory nature of the world) and *Charitra* (good conduct).

Samvara stops the inflow of the fresh Karmas. But it is also necessary that the already collected Karmas are destroyed; for, Salvation is impossible as long as there is any Karma, in the

Soul. *Nirjara* consists in the annihilation of the already introduced Karmas. '*Savipaka*' and '*Avipaka*' are the two forms of the Nirjara. The former consists in the annihilation of the Karmas because of their fruits being all enjoyed. Avipaka Nirjara is the destruction of the Karmas through penance etc.

The Blissful *Moksha* is attained when Asrava is stopped on account of the want of Yoga, Bandha becomes loosened owing to the annihilation of Kashaya etc., the already collected Karmas are destroyed by Nirjara,—and thus when all the Karmas subside from the Soul altogether. In the state of Salvation, there is no Bondage nor the possibility of a future one. Moksha consists in an endless and unchangeable state of knowledge, perception, power and joy. It is attained through Right Faith, Right Knowledge and Right Conduct,—"the three Jewels", as they are called.

Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksha are the seven primary and principal Tattvas or categoreis. *Punya* and *Papa* are not separate categories; they are included in Asrava. It has already been stated that the three forms of the Yoga effect Karmasrava. Some Asrava may generate pleasure, some again produces misery. The former is called *Punya* (*Punyasrava* i.e., good in-flow) and the latter, *Papa* (*Papasrava* i.e., bad in-flow). A Yoga which is *Subha* or good causes Punyasrava and the Yoga which is *Asubha* or bad, causes Papasrava. *Ahimsa* (non-injury), *Achaurya* (non-stealing), *Brahmacharyya* (strict celibacy) etc., are instances of *Subha kaya-yoga*; *Satya-vachana* (telling the truth), *Hita-vachana* (telling words which are useful to another) etc., are *Subha-vachana-yoga*; *Arhat-Bhakti* (regard for the Lord), *Sastra Bhakti* (regard for the Scripture) etc., are *Subha-Manoyoga. Himsa* (injury), *Maithuna* (sexual connection), etc., are instances of *Asubha-kaya-yoga*; *Asatya-Bhashana* (telling a lie) etc., are *Asubha-vachana-yoga*; *Vadha chinta* (determination to kill), *Irsha* (malice) etc., are *Asubha-Manoyoga.* The Karmas also that flow into the Soul on account of the Subha and the Asubha Yogas are respectively called the Punya and the Papa. The three Ayuh-Karmas viz., the Deva-Ayuh (the life-period of a heavenly

being), the Manushya-Ayuh (the life-period of a human being) and the Tiryak-Ayuh (the life-period of a lower animal), the thirty-seven Nama-Karmas e.g., the Deva-Gati (the status of a heavenly being) etc., Uchcha-Gotra-Karma (the Karma that accounts for one's birth in a high family) and Sata-Vedaniya-Karma (Karma that accounts for a pleasurable feeling)—these forty-seven are the Punya-Karmas.

The remaining eighty-two Karmas are Asubha and Papa Karmas.

The Jiva of Ten Kinds.

Ten *Pranas* (or life-energies) account for the ten modes of a Soul. The five *Indriyas* (senses), *Vachana* (speech), *Manas* (Mind), *Sarira-bala* (bodily energy), *Pranapana* (inhalation and exhalation) and *Ayuh* (life-period) constitute the ten Pranas.

Paryapti is the cause of getting Life; a Soul is *Paryapta* or 'fully capable' in that respect in which he attains Paryapti and gets the particular mode of Life accordingly. Paryapti is of six forms—Ahara-Paryapti, Sarira-Paryapti, Indriya-Paryapti, Pranapana-Paryapti, Vachana Paryapti and Manas-Paryapti. The one-sensed animal is never possessed of Vachana-Paryapti and Manas-Paryapti; hence it is devoid of Manas (Mind) and Vachana (power of speech). In the same way, the two-sensed, the three-sensed, the four-sensed and the non-minded five-sensed animals are devoid of Mind as they never have the Manas-Paryapti. All the six forms of the Paryapti are found in a minded (Sanijni) animal.

As soon as the Soul is possessed of the Ahara-Paryapti, it becomes capable of taking in Pudgala which is competent to form the Body and thus is generated the Life, called the 'Ayuh.' The Soul which has thus the Ahara-Paryapti is called the *Aharaka*; when it is stripped off this Paryapti, it is called the *Anaharaka*. The Soul which has reached the fourteenth i.e., the last Gunasthana is called the *Ayoga-Kevali*; it is an Anaharaka. The Siddhas are Anaharakas. A Soul remains in the state of the Anaharaka, after it has left one body and before it assumes a fresh one; this state is called the *Vigraha-Gati*. The

Soul, as was pointed out before, is of the same extent as the Body; but when for some reasons, the Soul expands itself beyond the dimensions of the Body and then contracts itself into the form of the Body again, it is said to have *Samudghata* At the time of the Samudghata, the Jiva is said to be in the state of Anaharaka.

When the Soul has Sarira-Paryapti it gets the Body, becomes capable of doing the bodily functions e.g., moving from place to place etc., and is possessed of the Life, called Sarira-bala. The Body is of five kinds viz.,—Oudarika, Vaikriyika, Aharaka, Taijasa and Karmana. The last two bodies have no sense-organs; these two are attached to the Soul from the beginningless time. The other three bodies are sometimes joined to the Soul and some times they fall off. Beside the Karmana and the Taijasa, the human beings and the lower animals have the Oudarika body. The celestial and the infernal beings have the Vaikriyika body in addition to the Karmana and the Taijiasa bodies. The body which some sages assume for some particular purposes in addition'to the Karmana, the Taijasa and the Oudarika bodies, is called the Aharaka.

The Jiva is possessed of the Life, called the Indriya when the Indriya-Paryapti is complete. Senses are five in number,—and hence the corresponding sense-Life also is of five modes.

On the completion of the Vachana-Paryapti, the Soul gets the Life which is called Vachana-Bala, enabling it to speak.

When the Soul has the Pranapana-Paryapti, it attains the Pranapana-Life i.e., it becomes capable of breathing.

On the attainment of Manah-Paryapti the Jiva is possessed of the Life, called the Manas or Mind.

Every Samsari Soul has the above Lives. The expression of a temporal soul in and through those avenues, has been called the *Margana*. The Marganas are fourteen in number,—*Gati, Indriya, Kaya, Yoga, Veda, Kashaya, Jnana, Samyama, Darsanopa-yoga, Lesya, Bhavyatva, Samyak-Darsana, Samjnitva* and *Ahara-katva.* Gati is a Karma which accounts for a soul's varied status as a celestial being etc. Indriya or sense is the organ of Indra, the soul. A Samsari Jiva has a Kaya or body e.g. the earth-

body etc. Yoga is a Torpor in a Pradesa or part of the soul. Veda consists in the sexual feelings of a male, a female and an eunuch. Anger, conceit, deceit and greed are the four Kashayas which are inimical to Right Conduct. Jnana is the knowledge of truths. Samyama is the spirit of restraint which arises when the conduct deluding Karma (*Charitra-Moha*) is stayed, annihilated or partially stayed and annihilated. Darsana consists in the apprehension of the generality of an object. The psychical tendency due to Yoga tinged with Kashaya is the Bhava-Lesya or subjective Tinge and the complexion of the Body is the Dravya-Lesya or material Tinge. The soul which is capable of attaining Salvation is Bhavya and one which is not so, is Abhavya. Samyak-Darsana is the Right Faith in the verities. The soul which is capable of taking instructions, imitating others, understanding what others say, is a Samjni Jiva. The soul which is capable of attaining Sarira and Paryapti is called Aharaka.

The nature and the classifications (rather, modifications) of the Souls, according to the principles of the Jaina philosophy are briefly described above. In the above Jaina account, many new matters will be seen which are not met with in the theories of the other schools of Indian philosophy. Some modern biological doctrines may be seen to be foreshadowed in the Jaina conception of the one-sensed animal etc. It must be admitted that there are some philosophical and scientific truths of priceless value, in the Jaina doctrine of the Soul,—notwithstanding the fact that accounts of many supernatural phenomena are ordinarily mixed up with it.

(*Concluded*).

WHICH INTERNATIONALISM?

BY

T. L. Vaswani.

TWO of the greatest men in German literature to-day are Emil Ludwig and Count Keyserling, Emil Ludwig is the great biographer of genius. Count Keyserling is the great thinker, with swift intuitions and strong powers of interpretation. His recent book on "The European Spectrum" published in English under the simple title "Europe" should be read carefully by young men who still feel the fascination of Europe and who turn to one European state or another as a "model" for India. I have urged again and again that India must be Herself. She must understand the modern socio-economic forces; she must profit by the experiences and experiments of Europe. But she must not expect a solution of her problems along the easy paths of imitation. For India to imitate would be to surrender her individuality, the law of her own genius, the *dharma* of her own life, the mission to which the World-Spirit calls her. In being true to herself, her deeper self, will she solve the problems of her life. European civilisation, I have repeatedly urged, lies exhausted. Count Keyserling's survey of "Europe" supports this view.

Significant, too, is this great thinker's estimate of England's aims in the East. These have been glorified by British apologists. Even so able a man as Prof. Keith writes in his preface to "Speeches and Documents on Indian policy" that "as in Egypt so in British India the aims of the British Government have been directed to producing in India the measure of political capacity among its people which would render it possible to entrust them with their own Government." And this, we know, is untrue. The empire-cult is not based on truth; the empire cult is a cult of pride and greed. Count Keyserling frankly says

that England has not kept a single one of her pre-war and post-war promises to India.

Some of my esteemed countrymen who would see India imitate this European country or that invoke the name of "internationalism." But "internationalism" are not all desirable. There are admirers of the "empire" who would have us regard "imperialism" as a form of "internationalism." Count Keyserling points out rightly that the "international" which seeks to suppress the individuality or genius of a people is an evil thing. The politics that would suppress the "individuaity" of India and eliminate from her life the "*dharma*" to which her seers and sages have borne witness through the ages are not the "politics." I humbly submit, which can take root in the Indian soil.

The "internationalism" that would truly help at once Europe and India is Humanism. It is the vision of Divine Humanity which is the nation's piteous need. This vision is antagonised by British imperialism. For lack of this vision, the nation-cults and empire-cults of to-day worship *power*, not the Moral Law. And I know not how civilisation which lies bleeding to-day can be saved if the nations will not acknowledge supremacy of the Moral Law and place Humanity above the State. In a book named "The Principles of International Morality" the author says :—"Stable peace in Europe can only be secured by bringing international relations under the Moral Law, that is to say, by insisting on States keeping the Law of God in their dealings with one another."

Not in imitating Europe but in drawing upon an inner shakti,—a creative *shakti* of the spirit,—a new constructive energy achieving a synthesis of modern science and the wisdom of the Rishis, is the hope of India's advance and achievement.

MAHAVIR AND THE COWHERD.

MOTIONLESS by the side of a bush in a wild and a lonely place stood the Great Lord performing his penances. Silent—nay rapt in Silence was he standing there absorbed and lost in one eternal meditation, and with a mind hidden deep under fold upon fold of thought. Nothing in the world—not Kingship, nor father-hood nor wealth nor power—could for a moment tempt him to awake from his meditation. One desire, and one alone had He, to destroy the ignorance of the Soul, and to become perfect.

The forest stood as if painted on air. No breeze stirred a single leaf. The birds remained on the boughs, with throats opened to sing, but no sound came forth. Suddenly the silence of the forest was broken. A cowherd comes with his cow, and asks the Lord of Ahimsa to take care of her. The Lord does not hear him. The Cowherd leaves the cow in the care of Mahavir and disappears. The cow stands by the side of the bush for a while, and disappears too. All this while, the Lord had been absorbed in one meditation. The cowherd returns and finding no cow there, asks the Lord about her. The Lord is silent! The Lord is silent! The Cowherd becomes furious, and starts in search of the Cow. He searches every bush and every cave, but no cow is to be found. More furious than before and with the intention of killing the Lord the Cowherd returns. To his great surprise he finds the cow standing by the side of the bush. "A thief! A thief! open thy mouth, and confess thy guilt," says the Cowherd. The Lord is silent! "Open, or see this hand of mine which will make thy end," says the Cowherd. The Lord is silent. Full of anger he takes the cord from the neck of the cow in his hand, and whips the Lord. The Lord is silent! The Cowherd becomes furious and beats the Lord even severely than before, but the Lord is silent! Indra the God of gods could not see this sight. He descends from heaven to the help of the Lord. The Lord wakes up and

tells Indra, "I do not want thy help, let me kill my Karma myself, let me stand up on my own feet." How many there are in India to day who dare speak these words, "let me stand up on my own feet." These were the words taught by Mahavir twenty-five hundred years ago. These are the words that can save us today. Then let us be brave. Let us know the "spirit within the heart." We have slept long. We have stood on other's legs for long. Now, "Let us stand on our own feet". And if we will hear the call of our Lord, Aryavarta will again become a mighty nation in the world. It will renew the life of Hindustan, will rejuvenate Her, will make Her mighty again, mighty and young with immortal youth.

BEHARILAL BORDIA, B.A.,

DEOGARH KSHETRA.

IT is a famous and holy place 19 miles off from Lalitpur and 7 miles off from Jakhlone village. It is a very small village where Saharias and Ahirs live. There is no Jain house, except a Jain Pujari who daily goes to worship the idols situated on the said hill, the range of the Bindhya mountain. The village of Deogarh is situated on the bank of the Betwa river. The hill of Deogarh is 3 hundred feet high from the level ground on which there is built a fort of Karnali made by the Bundela raja named Kirta Verma Chandel. There are 16 Jain temples on the hill, some of them are in good condition others are not. The work of architecture in them is of the oldest type and a unique one. On the west side of this hill there are two ways named the Raj Ghati and the Nahar Ghati for going up and down the hill. These ways are made of a solid rock. In the west of the hill there is a cave named Sidha Gupha carved out of a solid rock. From the centre of the hill the stairs are led to it. Down the hill in the plain there is a Dak Bungalow, where the forest officers and other visitors take rest. In the north of this Bunglow there is a temple of Dashabtar or Sagar more. Dashabtar, Sidha Gupha and Nahar Ghati all these seem to have been built by the Gupta Kings. In front of Dashabtar there is a pillar of

stone called the *elephant Bandha.* The elephants were tied to it in all times. But the real purpose for which it was posted, is not known at all. The top-most part of the temple has fallen down worn out by weather. The door of it is adorned with a beautiful specimen of architecture. The rain water of this hill goes to the river Betwa down through these ways. The inscriptions of the Gupta time are found everywhere. The name of the ruling king of that time is not known at all. Outside of the Sidha Gupha there is a small inscription. The great grand-father of the Bundelas of Jakhlone took rest here and died here. At that time the village of Deogarh was very very famous. The Bundela raja of Deogarh also made the fort of Datia. The Jain temples that are in the east are of different times. In the middle of these temples there is a great temple made of 6 lines of pillars. There is an open veranda. In the veranda there is a platform on which there are many Jain idols. In front of it and at the distance of 16½ feet there is a Kshatra situated on the four pillars. On one of these pillars there is an inscription 919 A. D. of Raja Bhoj Deva. At the end of the Raj Ghati there is an inscription of eight lines which shows that it is made of Batra Raja, the prime minister of Kirtiverma Chandel. After the name of this raja the fort of Deogarh is called Kirti Giri Durg. It is at 1097 A. D. The wall of the fort, whether it might be made by the Chand king or some other king, is 15 feet in thickness and made of stone without cement and lime. The other Jain temples are less famous. In one of these temples there is an inscription in which it is written that this temple is made by Singhai Nanhen Lal in A. D. 1436.

There is no Dharmshala or a Jain house to dwell in. For the very reason Dharmshala is being built there. But on account of a lack of money the work of it is going on very slowly. I appeal to all my Jain brothers for the pecuniary help which is badly needed.

LALITPUR, 17—11—28. NATHU RAM SINGHAI.

NOTES AND NEWS.

Mr. B. M. Maudgala writes from Ambala city :—

Gyan Panchmi Celebrations. As usual the Gyan Panchmi day was celebrated this year on the 17th November, 1928 in the Jain Dharamsala, under the presidentship of Lala Hans Raj Bhalla. B.A., LL.B., P.C.S., Sub-Judge, Ambala. The students of the two branches of the Shri Atmanand Jain High School, entertained the audience, consisting of the gentry of the locality, with songs, poems and a short drama to show the evils of sins. The drama met with general appreciation from the public.

One important feature of the anniversary was that some laymen and laywomen of Ambala performed the necessary ceremony to conclude their penances in connection with the Iyyan. They had been observing fast on the 15th day of the bright half of every month for the last 6 years. They gave the following by way of donations to commemorate this happy conclusion of the penances :—

B. Gopi Chand, Advocate Rs. 500, Mrs. Gopi Chand Rs. 250, Mrs. Dip Chand Rs. 250.

This amount Rs. 1000 has been ear-marked for Shri Atmanand Jain Gurukul, Punjab, (Gujranwala). towards the Food Fund of the students. The following amount has been given away in addition to various articles :—

The Jain Gazette, Madras Rs. 5, The Jain Pardip, Deoband Rs. 2, The Jain Parcharak, Sarsawa Rs. 2, The Jain Aftab, Lahore Rs. 2, The Desh Bhagat Meerut, Rs. 5.

Shrimati Gauranbai gave Rs. 100 to Shri Atmanand Jain High School, Rs. 50 to Shri Atmanand Jain Tract Society, Rs. 50 and some articles to Shri Jain Swetamber Temple Bhera, Shrimati Champobai gave Rs. 451 to Shri Atmanand Jain High School Rs. 50 and some other articles to Shri Atmanand Jain Tract Society Rs. 50. Mrs. Puranchand gave Rs. 150 and some books to Shri Atmanand Jain High School, Mrs. Lachhmi Chand gave Rs. 25 to S. A. Jain High School, Mrs. Atmanand Bhabu and some articles to S. A. Jain High School.

Some 25 brothers and sisters have taken a similar vow for future. The success of the function is due to the presence of Shri Sumati Vijayaji Maharaj and other Sadhus who had been here to pass the rainy season

Diksha Mahotsava. Pujya Indar Rekhji of Patti, Lahore had been desiring to renounce the world and adopt asceticism. He has regularly taken on 28-11-28 the necsssary vows, after undergoing all the ceremonies and Muni Shri Vichar Vijayaji Maharaj have been pleased to make him his disciple, as Vinaya Vijayaji Maharaj.

He disbursed all his movable and immovable property for public use :—Rs. 60 to Shri Atmanand Jain Gurukul, Punjab, Rs. 100 to Shri Jain Tract Society Ambala, Rs. 50 to the shrine of his Guru at Patti and so on. An upasaraya with Rs. 4000 has been handed over to the brothers at Patti to be used as an Upasaray for the stay of the Sadhus visiting the locality.

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The S. I. Humanitarian League, Madras.

The first Annual Report of the South Indian Humanitarian League, which is now published is a record of splendid work done in the cause of Ahimsa. The League is adopting the following method of work. 1. The Lecturers and the Bhajana party go out daily in the different parts of the city and preach. 2. The people are persuaded individually by the League propagandists to give up flesh-eating, drink and animal sacrifice. Pledges are taken on the forms printed for the purpose. 3. The League does wide and intensive propaganda on occasions of feast and festivities, when much flesh-eating and animal sacrifice are resorted to. 4. Public lectures and magic lantern demonstrations by prominent humanitarian workers are arranged now and then in the various parts of the city. 5. Essay competitions with attractive prizes are arranged for the college and High School Students. 6. Propaganda tracts and wall posters are printed on a large scale in different languages. 7. Cases of cruelty to animals are detected and reported to proper authorities. The League has Rs. 29,962 in the Permanent Fund

and Rs. 909 in the Jiv mukti Fund. In the year under report the League had an income of Rs. 10,090-13-3 of which Rs. 7919-15-2 were spent. The Excess of Income carried to the Balance sheet is Rs. 2170-14-1. Since the field for humanitarian work is so vast and the items so varied, the fund of the League is quite inadequate to the work before it. We believe that the organisers of the League and all those who are interested in the humanitarian work will contribute amply to the Fund of the League.

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Shri Jain Chandraprabha Library, Madras.

Mr. S. Rajmull Hon. Secretary writes :—

There was a public meeting held under the auspices of the library in the Jain Upashraya, Choolai, Madras on the 20th December under the distinguished presidency of His Holiness Muni Maharaj Shri Gambir Vijayaji. Several members present spoke on various topics. Mr. Ram Sharma and Mr. C. S. Mallinathji gave interesting lectures on "The value and importance of Education" and on "Moksha marga" respectively. The Muni Maharaj appealed to the audience to help the propagation of Jainism far and wide by publishing tracts in different languages.

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Moon may Crash into Earth.

Sir Oliver Lodge, speaking at Morley College, Westminister Bridge, London, on "The History of the Moon" recently, visualised the possibility that, millions of years hence, the moon may collide with the earth destroying all life on the planet.

He said forces are working on the moon, which was once part of the earth, to make it return to its parent body.

In a few thousand years the moon of the planet Mars, affected by similar causes, may crash on to the surface of Mars.

Sir Oliver explained that the moon caused the tides, the effect of which was to make the moon follow a path which took it in spirals ever farther from the earth.

"It was once part of the earth," he said "and was split from it. It was pulled away from it. It has been asked; Would there not be a scar on the earth where it broke away?

"Some people have suggested it broke away in the region of the Pacific Ocean, which is the lowest part of the earth, and in that way the area now filled with water was scooped out.

"The other view is that there would not be a depression left, but a protuberance and that the scar is more likely to be the Himalayas. We don't know, and I have no opinion on the subject.

Earth's Pull on Moon.

"What we can say is that the action which broke it away will tend to push it farther and farther away from the earth for a time, but the solar tides, which are produced by the sun, will gradually pull it back again and make it approach the earth.

"There are many such instances of this reverse action and it is conceivable that the earth's moon may, millions and millions of years hence, perhaps return to its parent body. It may be said that that is fanciful but it is occuring in the planet Mars.

"Mars has got a moon very near it, so near that the month on Mars is shorter than the day. Mars's day is like ours, of 24 hours, but the moon goes round it in seven hours. That is, the month is only seven hours long.

"The moon is being pulled in by the tides and hurried along in its rotation. Some day, it may be a few thousand years hence, it must come so close that it will graze the planet and come crashing down on the surface.

"That will be a fine sight for those who are alive on this earth, but it will be the end of any inhabitants on Mars. It is not a very big moon—perhaps the size of the Isle of Wight or the Isle of Man—but it will be a weight to reckon with when you think of it in tons.

"It is not going to happen here while we are alive, so you need not worry about that. It may be going to happen on Mars. I don't know whether they are uneasy.

Output of Diamonds.

Despite the fact that only few days ago the largest diamond ever found in alluvial diggings was discovered in Kimberley, the South African diamond fields may soon lose their manopoly of the world market. The Belgian Congo, especially the Kasai district, has become a most serious competitor since the War.

In 1913 the output of the Kasai mines scarcely totalled 15,000 carats. Ten years later the output reached 415,000 carats. In 1924 the production totalled 548,000 carats; in 1925, 886,000, and in 1926 the million mark was surpassed with an output of 1,108,000 carats. This already represents one fifth of the total world's production.

These results have been achieved mainly by modernisation of the plants. The pick and other primitive instruments are methodically being superseded by excavators, steam trammels and washing machines of the latest type.

The Kasai diamonds, like all alluvian diamonds discovered so far, are of a small size and in this respect the South African fields yielding large stones still retain an unrivalled position.

The Hottest Spot On Earth.

The hottest region on the earth's surface is to be found on the south-western coast of Persia, on the borders of the Persian Gulf. For forty consecutive days in the months of July and August, the mercury has been known to stand above one hundred degrees in the shade, night and day, and to run up as high as one hundred and thirty degrees in the middle of the afternoon. In Bahrein Island, which is situated in the centre of this most torrid belt, water is something unknown. Great shafts have been sunk to a depth of five hundred feet in the endeavour to find wells, but always with the same result—no water.

A Wonderful Tree.

Probably the most marvellous tree in the world is the Carnahuba palm, which grows in Brazil. It is used for many different purposes. Its roots produce the same medicinal effect as sarasparilla. From parts of the tree wines and vinegar are made. It yields also a saccharine substance, as well as a starch resembling sago. Its fruit is used in feeding cattle. The nut is sometimes used as a substitute for coffee. From the stem a white liquid, similar to the milk of the cocoanut, and a flour resembling maizena, may be extracted. Of the straw, hats baskets, brooms and mats are made. Moreover, salt is extracted from it, and finally an alkali used in the manufacture of common soap.